

**New England Jesuit
Oral History Program**



**Fr. John J. Caskin, S. J.
Volume 9**

© Society of Jesus of New England
2006 All Rights Reserved

Editor: Richard W. Rousseau, S.J.
Associate Editors: Paul C. Kenney, S.J.
Thomas J. Sheehan, S.J.
Assistant Editors:
William J. Cullen, S.J.
Joseph A. Paquet, S.J.

ISBN 1-60067-006-7

Distribution:

Oral History Program
Campion Center
319 Concord Road
Weston, MA 02493-1398
718-788-6800
ohp@sjnen.org

Interview with Fr, John J. Caskin, S. J.
by Fr. Paul Kenney, S. J.
October 28, 2005

PAUL KENNEY: Well, good morning, John.

JOHN CASKIN: Good morning, Paul.

PK: I would like to thank you, John, for coming and to welcome you. I would like to begin by asking where you were born.

JC: I was born in Peabody, Massachusetts.

PK: Where did you grow up?

JC: In Danvers. Danvers was really my home town.

PK: Could you tell me a bit about your home life, your Dad and your Mom?

JC: Well, when I was born, my father was working for the Danvers electric company, and my mother was a housewife. Before she got married, she was teaching elementary school children. I was the firstborn in the family, and then after me came my brother, Dan, and my sis-

ters, Theresa, Cecilia, and Mary.

PK: Of those, how many are still living?

JC: There are just two living, Cecilia and Mary. Theresa was the real holy one of the kids.

PK: Tell me about her.

JC: She was good all around. She was always helping my mother and things like that. After she graduated from high school, she went to U.N.H.

PK: The University of New Hampshire?

JC: Right. Then she married a man who was not a Catholic. In those days the bride and groom could not go inside the sanctuary, if it was a mixed marriage. They had seven children, all girls. She took part in all the activities in the parish, especially on behalf of the young people. When she died, the pastor said, "Boy, we're going to miss her." So the others were good, but she was remarkable.

PK: Was she a member of something like a third order?

JC: I believe so; I am not sure of that.

PK: Was your father interested in something else besides working at the electricity company, perhaps farming?

JC: Oh, yes. When I was born, for about four years, we were living in the center of Danvers. He owned a little plot of land up on the outskirts of town. In his younger days, he used to work on a farm. He used to get people to help him in the summer at that time.

PK: Your Mom—I understand that she was a baseball fan?

JC: Well, almost the whole family were fans, I think. My father was a baseball fan, my mother, myself—I would have to say the whole family.

PK: You have continued your great love of baseball all your life?

JC: Right. I tell people my love of baseball came in my mother's milk!

PK: Tell me a bit about the religious life that you and your family had at home and church

JC: Well, my father belonged to the choir; I think my brother also joined the choir when he got a little older. My brother and I were both altar servers; we used to attend the Novena of Grace, and things like that.

PK: Was that one of the ways you got to know about Jesuits?

JC: One of the ways, yes.

PK: Then you went to the local grammar school?

JC: Right, Topleyville School, then Richmond Junior High School, and then on to Holton High School.

PK: Were you in the band?

JC: Yes, I played the tuba.

PK: How did you like that?

JC: It was good. I was interested in sports, but I guess I was not that interested. They were not looking for anyone my size then.

PK: I recall you worked on the railroad for part of your years of study.

JC: Ah, on the railroad. When I was a little boy, there was a railroad about four blocks away. I did not go close to it then, but when we moved, our land was next to the railroad. So we used to see the trains coming and going, day by day. So, I got interested in the railroad, yes.

PK: Then later you saw a sign offering jobs, was it?

JC: Oh, yes. About 1944, I think it was, I was passing through the North Station, and I saw a big sign that said: "We need help in our work, so you can apply." So I went home, and I said that I would like to go work for the railroad, but not full-time. My father said there was a friend of his, a Mr. Sullivan, whom I also knew, who worked on the railroad as clerk for the terminal division. So he told my father, "Send him up to Sullivan." By the way, the superintendent at that time was named Brackett, a name you probably know from Richard. That was his father.

- PK: Oh, really. The Jesuit, Richard Brackett. Tell me about what you did on the railroad.
- JC: Well, when I began, I was working on the tracks.
- PK: And how did you come to work at the North Station, as you mentioned to me?
- JC: Well, the first summer I got to work on the railroad I worked on a section. Then the next summer a friend saw me coming back with my section gang. He said, "Oh, that work is too hard for you!" So he sent me up to the station office, and they put me on as a switch-tender in the yards for that summer. Then the next summer I went to resume working, but they did not have any openings. But then the following year, Mr. Fennessey was visiting a friend of mine, who lived right next door to us. Charlie Fennessey said, "Oh, maybe we can use you up there in the yards again." So I was up there until I went into the Society.
- PK: And you mentioned you had some close calls working on the railroad.
- JC: Yes. Well, one of them was in the railroad yards. It was at night; I was on the last shift, and I was going up to throw a switch, and the switcher was right behind me. I just started stepping over a rail onto the next line, and as I was stepping over, I felt the front of the engine.
- PK: The cowcatcher?
- JC: Something like a cowcatcher, but they usually put a wooden tie in there. They did not say it was coming, so I did not realize it at first. But after it just missed me, I said to myself, "Boy, I could have been no longer." But then another time I was there, while they were shifting cars. I had walked around to a spot opposite from where the rest of the crew were standing. They kicked the car, which means they got the locomotive going fast, and then they pulled the train cars apart. When they pulled the pinners, as they say, the car just

rolled along until they got it where they wanted it to be. So they thought I was somewhere safe—they did not see me, so they wondered what happened to me there. They looked, “Oh, where were you? We didn’t see you! We didn’t know what had happened!” I had other close calls, too.

PK: And did your love of the railroad continue?

JC: Well, yes. It was one of the greatest influences in my early life. The men there are quite good men. Yes.

PK: I remember last year you were looking into visiting the railroad museum in Scranton.

JC: I never went, but I would still love to do that. I have visited the Green Mountain Flyer up in Bellows Falls, Vermont. Steamtown in Scranton is a National Historic site, and I would love to get there.

PK: So, risky as it was, you helped support yourself at B.C. by working on the railroad, something you loved to do?

JC: Yes, right. I was still working for the railroad during the summers until just about a week before I entered the Society.

PK: How was your life at B.C.? What was your major?

JC: A.B. Greek for two years. Then I changed over to B.S. physics. I said to myself, ‘All this English! Sometimes you never can be right in that subject, except through everyone’s choice. But at least in science, when you add up the figures, no one can doubt the final results.’ I also had time to play in the band, and I ran on the track team.

PK: All right. How did you come to be interested in the Society?

JC: Well, I had it in mind, as I was coming to the end of Boston College, to work on the railroad. But then my father said, “Well, what are you going to do when you get on the railroad?” I said, “Well, I’d just do the same job, switching.” He said, “No, you can’t do a job like

that. You have all this training; you're not going to do that." So I said, "Well, I've been thinking about joining the Jesuits." He said, "Well, that sounds better." So in January of the year I was graduating, Fr. Maurice Whelton came to me and said, "Weren't you interested in becoming a priest?" I replied, "Yes, I had that in mind, but it's sort of gone out of my mind now." Actually, it had not, but I did not want to commit myself yet. I went to him later on. I had been thinking about it.

PK: It had been in the back of your mind.

JC: But before I went to see Fr. Whelton, my classmate at B.C.—we got to be good friends—asked me, "Well, what are you going to do now?" I said, "Well, I'm thinking of joining the Jesuits." He said, "That's good. I'd like to do it, but I want to raise a family." We still keep in touch.

PK: When you entered the Society in 1950, who was with you in the novitiate?

JC: Oh, there were thirty-two of us, including Bill Barry, Bob Daly, Larry Corcoran, who are now here at Campion as well.

PK: But you skipped juniorate?

JC: What happened with me, because I had been at B.C. for five years, I skipped the juniorate and one year of philosophy.

PK: I understand that during the course other scholastics said you were a "brother of the strict observance"?

JC: Oh, yes. I guess that is because I went ahead of all the others in my own class. So those in the upper years did not know me that much. But I guess you could say strict observance, yes.

PK: I recall you said that the spiritual father for the philosophers, Fr. Thomas G. O'Callaghan, was very helpful to you.

JC: Well, he just said, "Keep on your praying, but be a

little less strict.”

PK: How did you find the studies during the course?

JC: Studies did not come to me that quickly, so I had to apply myself.

PK: Your curriculum vitae shows that during regency, you were in three places—B.C. High, Holy Cross, and Cheverus.

JC: Yes.

PK: How did that work out?

JC: If it worked out, I would still be in the first place I was! I had a little trouble teaching the kids there.

PK: Where was that?

JC: I was over at B.C. High teaching math for about six months, then to Holy Cross as a physics lab assistant, and finally for the last two years of regency up at Cheverus teaching freshman home room, German, and history.

PK: Then after regency, theology here at Weston. I recall you mentioned there was a little orchestra.

JC: Yes, they had an orchestra. Bob Lindsay, Bob Regan, John Kerdiejus were a few —I think there might have been a couple of others. It went along for a while, but then faded away. I think we were together less than a year.

PK: What did you play?

JC: Tuba.

PK: I recall you mentioned that the person who ordained you had confirmed you.

JC: Right, Archbishop Cushing.

PK: Then after tertianship, I understand that you spent some time in Jamaica.

JC: Oh, yes, thirty years.

PK: That is a long time. How did you get to go to Jamaica.

JC: I had volunteered for the missions some years before.

PK: Where did you work when you arrived in 1962?

JC: Well, I started off in Kingston at Saint Anne’s [Jamai-

cans pronounce it Annie's].

PK: Whereabouts is that in Kingston?

JC: Well, it would be right in old Kingston.

PK: And what kind of people live in that parish?

JC: Well, mostly poor people—some were working, but they were not that rich.

PK: What were your responsibilities in the parish?

JC: Well, the pastors always told me I would be taking care of the hospitals. The public hospital there was just about a block from the church. Right across the street they had the maternity hospital, so I baptized a few preemies.

PK: Babies born early.

JC: Yes. My predecessor used to inquire if the nurses had anyone who was in danger of death, and then he baptized them. I tried to follow in his steps. There was a woman there in charge of the section, who would tell me to baptize some baby, “Oh, this one’s not going to do well, Father.” So, I baptized quite a few that way.

PK: So that was at the maternity hospital—the Victoria Jubilee?

JC: Yes, then over to the public hospital.

PK: Kingston Public Hospital.

JC: Right. The percentage of Catholics there was not big, but everyone wanted a blessing: “Father, give me a prayer!”

PK: And you would?

JC: Oh yes, yes! Because it was all I could give outside of the sacraments.

PK: Would you sing sometimes with them?

JC: A couple times I did. One time there was a man—I think it might have been his daughter—who said he was a Catholic. And she said, “Father, this man, my father, hasn’t been able to get out to Mass.” And so I gave him the anointing. Then I asked, “Shall we sing a little song?” So we did. I forget what it was now.

PK: You liked to use music as part of your ministry?

JC: Right, right. And another time I met a man; his daughter was with him. She said, "We're from Saint Ann, in the country." And so I asked, "Well, do you want Holy Communion?" And she said yes. But I was not quite sure. He had been away; he had not been to church in a long time. But, so I started. I gave him Communion, then we started to sing, and he joined right in with us. I think it was "Soul of My Savior" we were singing. When he joined right in, I said, "Oh, there it is! He's a Catholic."

PK: How active were you in the parish, doing baptisms and weddings? For example, over the years, how many baptisms, more or less?

JC: Well, I would say about eight hundred.

PK: And how about weddings?

JC: Weddings? Say about three hundred.

PK: Three hundred.

JC: Yes. I have one famous man on my baptism list.

PK: Who was that?

JC: Patrick Ewing. [A famous Jamaican-born pro basketball player.]

PK: Patrick Ewing. Tell me about Patrick Ewing.

JC: Well, I first saw him when he was a baby being baptized. And then the next time we had a celebration for his twenty-fifth birthday, and he came down, because he was born on the day when they gave Jamaica its independence in 1962.

PK: OK.

JC: Yes, so it was his sister I got to know; in fact, I officiated at her wedding.

PK: How about the Saint Vincent de Paul Society's activities at St. Anne's?

JC: Fr. Charlie Eberle was in charge of that, more or less, but I would go to the meetings.

PK: And First Friday Communion to shut-ins?

- JC: Right, I did that. And then we had a drum corps that I organized.
- PK: A drum corps? Where would you get instruments?
- JC: Well, as it started out, the soldiers up at the camp had some instruments they were not using, and one of the men in the parish said he could get a few. But just as we were starting our drum corps, a drum corps up at Holy Trinity Parish in Boston stopped its corps. When the parish went back to the Diocese, Fr. Bob Carr and Fr. Ignatius Pennisi were transferred. [Fr. Pennisi had led the drum corps.] The new pastor did not seem to want the band to go on. But there was a family up there with a German name; I cannot remember it now. We wrote up to Fr. Pennisi before he went, and they sent down the instruments and some uniforms. Having the drums corps was good. It was going on for a while. Then when I was transferred, it sort of faded away. I do not know if it has been rejuvenated yet or not, or if they are going to continue those things. I should think they might.
- PK: That was a good way to involve the young people. I remember from my own year living in Jamaica that many young people got into the Rastafarians.
- JC: Well, the Rastafarians, some are good, some are bad. When I first went there, they would yell, "Pope Pius!" at me, trying to incite me, I guess, and any of the people there. But some of them were good. Some of them could explain what their religion was. That was something. They believed in a God, but not in the Trinity.
- PK: I remember you said you once had a close call on the streets of Kingston.
- JC: Oh, yes! At the intersection of Duke Street and Knott Street I was waiting for the green light to go across. When I saw it, I started to cross. And then I looked to my left, and I saw a car speeding up, so I stopped. If I had kept going, I probably would have been hit. He

did not stop, but just kept on weaving his way through traffic. I said, when I looked back, “Wow, he could have knocked me down!” So, I take close calls as sort of a little hint to stay, to keep up my work in the Society. You know, sometimes you have a hard time, and get discouraged.

PK: Tell me a bit about the work of the Society there amid the guns and the gangs.

JC: The Society had a few parishes in Kingston itself and some out in the country. Right around in Kingston, the gangs were very violent, because the politicians armed their factions by giving out guns. I mean, I do not think they gave them out themselves directly, but they were there in the background. There were shootings and everything like that.

PK: Was the church building itself affected?

JC: Well, the church was in the middle of things. Until the election the People’s National Party was in power. But it looked like they were going to lose power. St. Anne’s Parish was between the two parties’ territories. So you heard a lot of gunfire around. One day, as I was doing baptisms, I saw a man walk through the church yard to go over to the other street. A few minutes later: Pow! Pow! The man come back. He had gone and shot someone—I do not know if the person died, but he was firing guns there.

PK: I remember you said some of the church windows were shot out.

JC: Yes, that is right, in the church. They got them finally fixed up.

PK: And how did you feel in this environment with its constant violence?

JC: Well, when it started off, and we would say there would only be a few incidents. You sort of got used to it, but not fully used to it.

PK: And who was pastor with you?

JC: Charlie Eberle—a great man. He was always reading. He liked the liturgy, and everything—he was a great reader, so you would hear a lot of what he had read, and things like that.

PK: It was an active parish?

JC: Oh, yes, yes.

PK: What would Charlie Eberle do to attract parishioners?

JC: Well, there were enough parishioners already there! He had been in other parishes, and sometimes those people would come to St. Anne's.

PK: I remember you said there was the anniversary of St. Anne's?

JC: Right, yes.

PK: And then the annual picnic?

PK: And then you had a Novena of Grace, and a Novena to St. Theresa?

JC: Right, yes. And priests came from different churches. We would either swap pulpits, or people would volunteer to come. For example, St. George's College had quite a few Jesuits, who would come out and give the Novena of Grace at the various parishes.

PK: And how about your attitude towards your whole experience in Jamaica?

JC: The people are wonderful, even some of the gunmen. The people were very good to me. They spoke to me with respect. As they passed by the rectory and saw me there, they would offer me some of their fruits or vegetables as they came back from market.

PK: How were you accepted as a white American?

JC: For the most part, OK. Sometimes the Rastafarians would shout at me, some with hostility.

PK: Were there also some other negative elements, some aspects you did not like?

JC: I did not like the political situation because of the violence!

PK: The violence.

- JC: You know, there is something, you might say, it is a hypocrisy, or just plain ignorance. The Jamaican national anthem—I do not know if you are acquainted with that at all?
- PK: You sang it for me before, but I do not remember the words.
- JC: Yes. But the thing is: here are all these great, noble ideals that they have before them whenever they sing the anthem, that should be stating the purpose of the government—or maybe not. But if everyone there, in Jamaica, observed what those words meant, I do not think you would worry about guns, or drugs, or anything like that.
- PK: Were you always at St. Anne's?
- JC: No, I went from St. Anne's to St. Mary's Parish in Above Rocks as assistant pastor.
- PK: During 1989 I understand that you were on sabbatical, with your base community at B.C. High, and doing an extended Clinical Pastoral Education program, first with Fr. David Boulton, S.J. at the Passionist Retreat House in Springfield, Mass., with a placement at a West Springfield hospital. And that summer you did a second CPE unit at Emmanuel College, with a placement Blessed Sacrament Parish in Jamaica Plain, Mass., where Arrupe House, the Province novitiate was. Is that accurate?
- JC: Right, right.
- PK: What did you think about CPE's emphasis on relating to the feelings of the patient? How did that fit in with your more traditionally sacramental orientation, giving the Sacrament of the Sick and so on?
- JC: Well, I think they coalesce. There is a point where sometimes you have to take the feelings of the people, because you are the only one present at the time, and you want to see what helps. And then if they want the sacraments, yes, go ahead and give them. But if they

do not seem ready for them, or want them at the moment, I would not try to push them.

PK: Was that year for CPE your only time off over those thirty years?

JC: No. Another time I was on a two-month seminar up in Antigonish, Nova Scotia. Have you heard of the Coady Institute?

PK: No. Tell me about it.

JC: It is part of St. Francis Xavier University, which is run by the diocesans. Coady was a semi-independent branch of the university.

PK: What do they specialize in?

JC: At Coady, they study social problems. The founders were lobstermen; lobster is one of their big exports. When one of them saw a newspaper article with the prices that their lobsters were getting in the big cities, he said, "Boy, what a difference!" They sold lobsters off their boats for about \$1 a pound, but when the lobsters reached the market, they sold at \$5 a pound. They asked themselves, "Can't we do something to make things better for ourselves?" So then they started transporting their lobsters themselves. Later they branched out to other things—credit unions, for example. Thus it lifted up the life of the lobstermen themselves and others as well.

PK: Were you going to bring some of this knowledge about credit unions back to Jamaica?

JC: Oh, I wanted to, but when I got back, they already had credit unions there. No one ever invited me to join; everything seemed to be running well.

PK: But you knew about them from your visit to Coady

JC: Yes, I knew about credit unions. When I mentioned it to some of the people there, they would say, "Father, I can't do anything. Every penny I spend, so it can't do anything for me." So I asked, "Did you ever think of joining a credit union?" I pointed out that the money

in a credit union is yours. It does not belong to the bank. Some big banker collects the interest when you put your money in his bank. But with a credit union the interest goes back into the credit union itself. I was talking with one of persons here in the Activities Department as she was taking me out for a walk yesterday. So we got into credit unions. She had never heard of them herself.

- PK: What did you feel towards the people of Jamaica?
- JC: Oh, I would say the people are wonderful, even the gunmen—well, some of them.
- PK: After Jamaica, where did you go?
- JC: Up to Pleasant Point just north of Eastport, Maine.
- PK: What did you do there?
- JC: That is where the Passamaquoddy Indians have a part of their reservation. It is a small reservation, not elaborate—just enough for their homes and village—nothing big. But it was old—going back to the first bishop of Maine.
- PK: That was quite a shift, coming back from Jamaica, going right up to Pleasant Point in Maine, and working with the Native Americans there.
- JC: Right.
- PK: Tell us a bit about that.
- JC: Paul McCarty was there before me. While I was living for a while at B.C. High about 1993, he was just stopping there on a break. He was still up at St. Ann's in Pleasant Point. He was talking about how he needed help up there and so on. He was saying things like, "I've been here long enough." So I said, "Well, I wouldn't mind." He had shown a film about his place. So I went to Maine, and I was there for about three years until the provincial called me back to Boston.
- PK: And what did you do then?
- JC: After working in pastoral ministry out of Campion Center for two years I went to Carney Hospital for

about four or five years, and then after that, here I am now at Campion Health Center.

PK: How did you find working as a chaplain at Carney Hospital?

JC: It was OK. The trouble is, as I see it now, that at Carney there was a difference of opinion about the efficacy of the sacraments as such. And sometimes it seemed the other people often thought you were getting in their way.

PK: You mean as in emergency room situations?

JC: Oh, that was not so bad. But some of the people who were in charge, they were not so eager as I might have thought. They would not say, "You have to bring Communion to that patient." Instead they would say, "Well, why are you going to go there?" or something like that.

PK: So there was a kind of a difference of opinion?

JC: Yes.

PK: How did you work that out?

JC: Well, I just went along, just to see where I could fit in, to see what happened. Then they had people with different approaches in the various wards there, who would be in charge. I was really doing the C.P.E. along with the sacramental work, OK.

PK: As you look back over your life now, what are you most grateful to God for, the graces in your life?

JC: Probably the grace of perseverance.

PK: Perseverance as a Jesuit?

JC: As a Jesuit.

PK: Has it been hard at times?

JC: Sometimes. But, I do not know what to say about that! There are going to be hard things all the time. You have to say, "Wait a minute."

PK: And how about the role of prayer in your perseverance?

JC: The role of prayer? Oh yes, sure! You mean, personal

prayer?

PK: Yes.

JC: Yes, yes.

PK: And the Divine Office, praying the breviary?

JC: The office. Well, I try to get that in. I try to do a little meditation, but I am not so successful these days, given my health.

PK: All right. Well, is there something I have not asked you about that you would like to speak about?

JC: No. Well, I would like to get better knowledge of the approaches to getting back to a more Catholic spirit. It used to be all around, but then it sort of faded away, I think. It seems to me, all the different influences in society today are helping to make it fade away.

PK: So would you like to work, pray, study, and learn more about reviving the true Catholic spirit?

JC: Well, yes, that is a good way to put it. I guess that is what the Society was founded for.

PK: Now your assignment is to pray for the Church and the Society?

JC: Yes.

PK: How do you approach that?

JC: Well I am praying, but I would really like to do a little pastoral work too.

PK: Your heart is still in the active apostolic work?

JC: Yes. I would say my whole life was being active. But I do not think that is going to happen. Looks like once you are here, you are here. So I just go along, and try to do my best.

PK: I would like to thank you. It has been a pleasure to talk with you.

JC: You are very welcome.

Rev. John J. Caskin, S.J.

Born: June 29, 1927, Danvers, Massachusetts
Entered: August 14, 1950, Lenox, Massachusetts,
Shadowbrook
Ordained: June 18, 1960, Weston College, Weston,
Massachusetts
Final Vows: August 15, 1966, Kingston, Jamaica, W.I.

- 1941 Danvers, Massachusetts: Holton High School -
Student
- 1945 Chestnut Hill, Massachusetts: Boston College -
Student
- 1950 Lenox, Massachusetts: Shadowbrook - Novitiate
- 1952 Weston, Massachusetts: Weston College - Studied
philosophy
- 1954 Boston, Massachusetts: Boston College High
School - Taught math (fall semester)
- 1955 Worcester, Massachusetts: Holy Cross College -
Physics lab assistant (spring semester)
- 1956 Portland, Maine: Cheverus High School - Taught
freshman year, German, history
- 1957 Weston, Massachusetts: Weston College - Studied
theology
- 1961 Pomfret, Connecticut: St. Robert's Hall - Tertian-
ship

- 1962 Kingston, Jamaica: St. Anne Parish - Parochial vicar; chaplain at Kingston Public Hospital and Victoria Jubilee; at various times: teacher of catechism in St. Anne elementary School; Moderator of Women's Sodality, Moderator of Christian Life Communities for Women, Moderator of the Band, Moderator of the Boy Scouts, Moderator of the Catholic Burial Association, Moderator of the Youth Organization, and Moderator of the Nocturnal Adoration Society
- 1971 Spanish Town, Jamaica: Residence and Mission of St. Joseph - Assistant pastor, assistant hospital chaplain
- 1972 Kingston, Jamaica: St. Anne Parish - 1972-73: Pastor, minister, treasurer, teacher of catechism in the junior secondary school. 1973-89: Parochial vicar, chaplain at Kingston Public Hospital. 1981-88: Assistant Spiritual Director of Cursillo
- 1989 Dorchester, Mass.: Boston College High School - Sabbatical year at Weston School of Theology and at Clinical Pastoral Education Center, Passionist Retreat House. West Springfield, Mass.
- 1991 Above Rocks, Jamaica: St. Mary Parish - Parochial vicar
- 1993 Pleasant Point, Maine: St. Ann Mission - Chaplain
- 1997 Weston, Mass: Campion Center - Pastoral ministry
- 1999 Dorchester, Mass.: Carney Hospital - Chaplain

2005 Weston, Mass.: Campion Health Center - Praying
for Church and Society

Degrees

1950 Bachelor of Science, Physics, Boston College

1954 Master of Arts, Philosophy/Physics, Boston
College-Weston College

1961 Licentiate in Sacred Theology, Weston College